THE INDIAN THEOSOPHIST

KRISHNAMURTI COMMEMORATION

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The three declared objects of the Theosophical Society are :

To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

To encourage the study of Comparative Religion, Philosophy and Science.

To investigate unexplained laws of Nature and the powers latent in man.

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FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1950

The Theosophical Society while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title, The Theosophical Society.

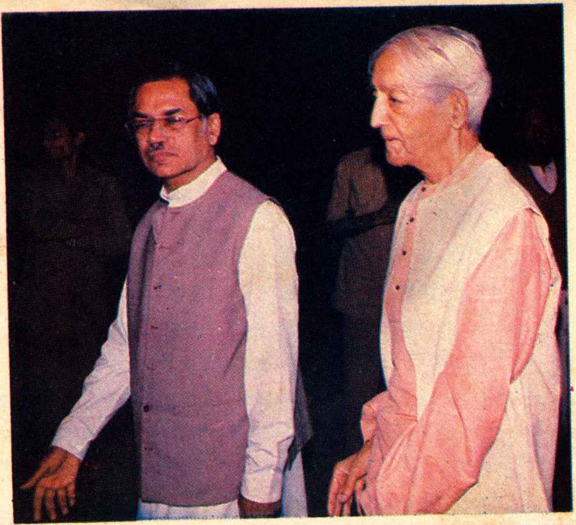
Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.

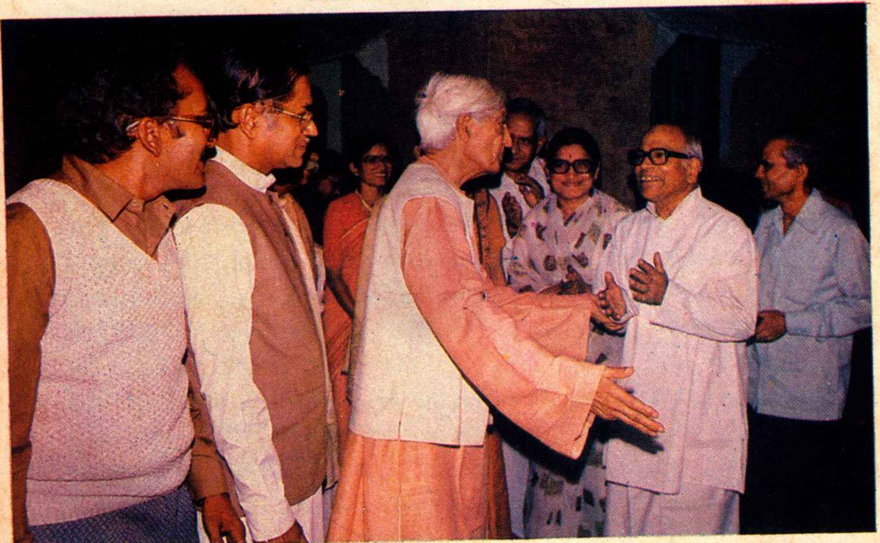
Sri. J. Krishnamurti visits the Indian Section Theosophical Society Headquarters on November 6, 1985.

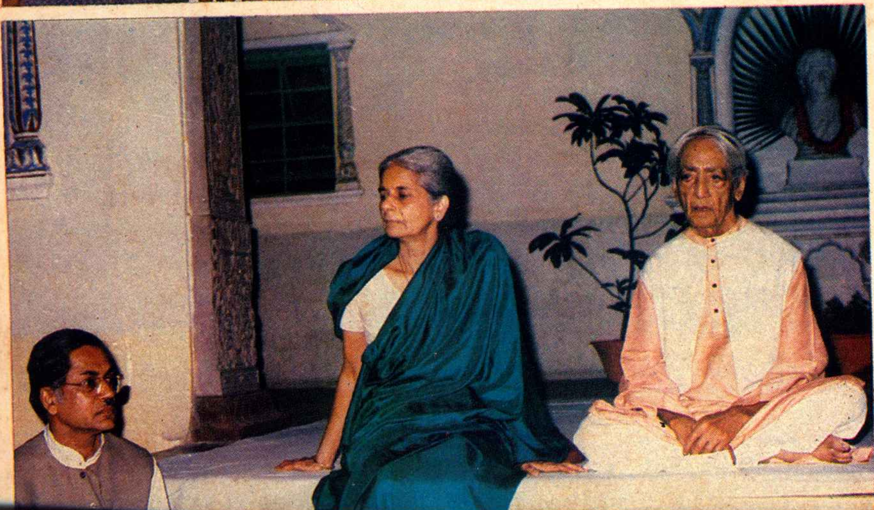
1 Krishnaji going round the campus accompanied by Dr. C.V. Agarwal, the General Secretary.

2 Krishnaji being seen off by the members.

3 Krishnaji and Radhaji, President, T.S. on the dias in the Besant Hall, with Dr. Besant's bust in the background.







Looking Forward

When Krishnaji came to the Headquarters of the Indian Section of the Theosophical Society at Varanasi on 6 November 1985, none would have imagined, even in his dreams, that a year after this memorable visit there would be occasion to bring out a special issue of *The Indian Theosophist* dedicated to his loving memory. During the second and the third decades of this century Krishnaji spoke on a number of occasions in the Besant Hall at Varanasi. His photograph, which is the most prominent of all the photographs in the Hall, reminds one how, in spite of changes in attitudes and relationships between personalities, there was always a deep understanding and appreciation of all that Krishnaji was and did.

While accepting the invitation to come, Krishnaji clearly said he would not talk. So no talk was arranged. He went around Shantikunj, the Benares home of Dr. Besant, saw from outside the room she maintained for him, spent a while chatting in Amma's room and after taking a short round of the campus arrived at the Hall. There he listened to some Sanskrit chanting and spoke briefly to the assembled members and campus residents before leaving with the touch of warmth characteristic of him.

In this issue are to be found original articles from several contributors who were in personal and close contact with Krishnaji. Some of them were associated with him for decades. We express out grateful thanks to them and also to those who gave financial assistance.

These articles, besides, enabling one to have a fresh understanding of the teachings, serve another useful purpose. Because the mind is conditioned by persent-day education to exaggerate differences, certain historical incidents have been over emphasized and misinterpreted, although they have no more relevance. One such notion, referred to by Professor P.

Krishna, narrates how in a recent meeting of the Krishnamurti Foundation in India a statement beginning with, "when you walked out of the Theosophical Society" was cut short by Krishnaji saying, "Sir I never walked out.........."

Sometimes people say that Krishnaji resigned from the T. S. after dissolving the Order of the Star in the East. However, checking the records of the Indian Section of the T. S. to the extent possible, no application by him for membership of this Section was found. This does not rule out the possibility of his having joined the Society through another Section or as a member-at-large. But, in all probability no one ever thought of having an application form signed by him, for, very soon after his "discovery" he ceased to be an ordinary person. He came into the Society like a star whose luminosity and splendour increased day by day. He immediately became the centre of many activities. This being so, how could anyone think of having an application form signed by him ? So the question of his resignation perhaps never arose.

It is reported that though Krishnaji was never concerned with the formal side of things, he was very particular about maintaining everything in a beautiful and meticulously clean state. His instructions were to bathe his body after death because he had always kept it very clean, and to wrap it in a piece of ordinary cloth and thereafter burn it as one would a log of wood.

Whether Krishnaji joined the Theosophical Society is of little importance. His concern was with the Eternal Truth which is Theosophy in the highest sense. To be found in the official journal of the Society every month is the statement, "There is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject." Further, "No teacher or writer from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members." Such freedom exists within the Society that it cannot be described as an organization set up to propagate Truth. Not many societies or organizations exist in the world today which give freedom to their members not to accept even the teachings of its founders. The bond of union between the members of the Theosophical Society "is not the profession of a common belief, but a common search and aspiration for Truth". It is for such reasons that a large number of members are attracted to what Krishnaji has to say.

At a few places—luckily very few—there is a tendency to form groups or lodges for the exclusive study of one subject, book or teacher. Careful thought needs to be given to the question of whether such study, of the writings only of H. P. Blavatsky or J. Krishnamurti or of the *Bhagawat Gita* or anything else, is in consonance with the true character of the Society. At some places a book by Krishnaji is taken up for study and one person goes on giving his own interpretations and explanations. Krishnaji did not want any "interpreters." His teachings do not require interpretation but exploration as "Truth is a Pathless Land".

The distinction between members of the Society who study the Truths, and Theosophists who endeavour to live them has always been made clear. In spite of the fact that Krishnaji was against all labels, with profound respect to him, it can be said that most members consider him to be one of the greatest Theosophists who have trodden this earth.

It is not enough to bring out a special issue of the Journal, to admire or use his name. One cannot do better than remind oneself of the closing words uttered by Krishnaji at a meeting of all the Krishnamurti Foundations in 1979 : "In this chaotic and disintegrating world what is of the greatest importance is how each person lives these teachings in his daily life. It is the responsibility of each human being to bring about his own transformation which does not depend on knowledge or time."

C. V. Agarwal.

THE LAST TALKS

Of Krishnamurti's three public talks in Madras, there is given below the last part of the second talk and the whole of the third, both of these having been edited for publication. The written word cannot, of course, convey the varying tone of his voice, the passionate emphasis he puts on certain words, nor the Indian background noises, particularly the sounds of birds. His talks at Madras all took place out of doors amidst the beautiful trees in the grounds of the Krishnamurti Foundation, India.

Wednesday, January 1, 1986

We are trying to find out what it means to die, while living—not committing suicide; I am not talking about that kind of nonsense. I want to find out for myself what it means to die, which means, can I be totally free from everything that man has created, including oneself ?

What does it mean to die ? To give up everything. Death cuts you off with a very, very, very sharp razor from your attachments, from your gods, from your superstitions, from your desire for comfort—next life and so on. I am going to find out what death means because it is as important as living. So how can I find out, actually, not theoretically, what it means to die ? I actually want to find out, as you want to find out. I am speaking for you, so don't go to sleep. What does it mean to die ? Put that question to yourself. While we are young, or when we are very old, this question is always there. It means to be totally free, to be totally unattached to everything that man has put together, or what you have put together—totally free. No attachments, no gods, no future, no pasts. You don't see the beauty of it, the greatness of it, the extraordinary strength of it—while living to be dying. You understand what that means ? While you are living, every moment you are dying, so that throughout life you are not attached to *anything*. That is what death means.

So living is dying. You understand ? Living means that every day you are abandoning everything that you are attached to. Can you do this ? A very simple fact, but it has got tremendous implications. So that each day is a new day. Each day you are dying and incarnating. There is tremendous vitality, energy there because there is nothing you are afraid of. There is nothing that can hurt. Being hurt doesn't exist.

All the things that man has put together have to be totally abandoned. That's what it means to die. So can you do it ? Will you try it ? Will you experiment with it ? Not for just a day, every day. No, sir, you can't do it; your brains are not trained for this. Your brains have been conditioned so heavily, by your education, by your tradition, by your books, by your professors. It requires finding out what love is. Love and death go together. Death says be free, nonattached, you can carry nothing with you. And love says, love says—there is no word for it. Love can exist only when there is freedom, not from your wife, from a new girl, or a new husband, but the feeling, the enormous strength, the vitality, the energy of complete freedom.

Saturday, January 4, 1986

Will you kindly participate in what he's talking about ? Will you not only follow it, but together participate in it, not just think about it or casually pay attention to it ? One or two things must be made very clear. This is not a personality cult. The speaker has an abomination of all that; everything he is saying is contradicted if you personally worship an individual, or make him into a god. What is important is to listen to what he has to say, share it; not only listen, but actually participate in what he's saying.

We have talked about life, the very complexity of life, the beginning of life. What is life ? What is the origin of all this—the marvellous earth, the lovely evening and the early morning sun, the rivers, the valleys, the mountains and the glory of the land which is being despoiled ? If you say the origin of all this is 'god', then it's finished; then you can trot along quite happily because you've solved the problem. But if you begin to question, doubt, as one should, all gods, all gurus—I don't belong to that tribe—if you begin to question all that man has put together through a long evolution down the corridors of history, you find this question asked : What is the beginning ? What is the origin ? How has all this come about ? I hope you're asking this question; don't just listen to the speaker, but share it, tear it to pieces. Don't please, accept anything he says. He's not your guru; he's not your leader; he's not your helper. That is the platform, that is the beginning, of this talk.

That is a very serious talk and unless your brain is actually active, one is afraid that you won't be able to follow. It would be useless for you and for the speaker to listen to a lot of words, but if we could together take a very long journey, not in terms of time, not in terms of belief or conclusions or theories, but examine very carefully the way of our lives, fear, uncertainty, insecurity and all the inventions that man has made, including the extraordinary computers—where are we at the end of two million years ? Where are we going, not as some theory, not what some wretched book says, however holy it is, but where are we all going ? And where have we begun ? They're both related to each other : where we are going, where we began. The beginning may be the ending. Don't agree. Find out. There may be no beginning and no ending and we're going to investigate into that together.

From the beginning of time, right down to the present day, man has always thought in terms of religion. What is religion ? Man has always sought something more than this world. Men have worshipped the stars, the suns, the moons and their own creations; there has been tremendous endeavour, effort, energy, spent on ancient temples, mosques and the churches of course. They have spent tremendous energy on this. What is the spirit of man that has sought something beyond the world, beyond the daily agony; the travail, work, going to the factory, to the office, and climbing the ladder of success, making money, trying to impress people, trying to command ? Are you agreeing to this ? It is a fact whether you agree or not. They're all seeking power in some form; they want to be at the centre of things—in Delhi, or here, or in other places. They want to be there.

We're asking : What is religion; what has made man give enormous treasures to a temple; what made him do all this ? What was the energy that was given to all this ? Was it fear ? Was it seeking a reward from heaven, or whatever you like to call it ? Was seeking a reward the origin ? You want a reward; you want something in exchange; you pray three or five times a day and you hope in return that some entity will give you something, from a refrigerator to a car to a better wife, or better husband, or you wait for grace, something that you can hope for, cling to. This has been the history of all religions. God and money are always together, the Catholic Church has tremendous treasures. You have it here, too, in your various temples, puja and worship and all that triviality; all that is really nonsense. We are trying to find out by enquiring very, very deeply what religion is; it is obviously not all this money-making stuff. We are asking : What is that which is nameless, which is the supreme intelligence, which has no relationship with all our prayers, with all our gods, temples, mosques, churches ? That's all man-made. Any intelligent man must put all that aside and not become cynical, not become merely sceptical, but have a brain that's really active, a brain that enquires into everything, not only the outside world. Have we got a brain that is enquiring into its own thoughts, into its own consciousness, into its own pains, sufferings, all the rest of it ? Have we got such a brain ?

Here, we must separate the brain from the mind. The brain is the centre of all our nerves, all our knowledge, all our theories, opinions, prejudices; from college, university, all that knowledge is gathered in the skull. All the thoughts, all the fears are there. Is the brain different from the mind ? If you seriously pay attention to what the speaker has asked, is there a difference between the brain, your brain, what is inside the skull with all the knowledge you have gathered, not only you, but your forefathers and so on, for two million years, which is all encased in there—is there a difference between that brain and the mind ? The brain will always be limited. Don't agree; this is much too serious. And is the mind different from this, from my consciousness, from my daily activities, from my fears, anxieties , uncertainties, sorrow, pain and all the theories which man has gathered about everything ? The mind has no relationship with the brain; it can communicate with the brain, but the brain cannot communicate with it. Don't agree, please, that's the last thing to do. The speaker is saying the brain is the keeper of all our consciousness, of our thoughts, of our fears, and so on, and on, and on. All the gods, all the theories about gods and the unbelievers, it's all there. Nobody can dispute that unless he's a little bit odd. This brain, which is conditioned by knowledge, by experience, by tradition cannot have any communication with the mind which is totally outside the activity of the brain. That mind can communicate with the brain, but the brain cannot communicate with it because the brain can imagine infinitely ; the brain can imagine the nameless ; the brain can do anything. The mind is too immense because it doesn't belong to you ; it's not your mind.

We are going to investigate—together, please bear in mind always together—not only the nature of religion, but also the computer. You know what the computer is ? It's a machine ; it can programme itself. It can bring about its own computer ; the father computer has its own son computer which is better than the father. You don't have to accept this ; it's not somothing secret, so watch it carefully. That computer can do almost anything that man can do. It can make all your goods, all your theories, your rituals ; it's even better at it than you will ever be. So, the computer is coming up in the world ; it's going to make your brains something different. You've heard of genetic engineering ; they're trying, whether you like it or not, to change your whole behaviour. That is genetic engineering. They are trying to change your way of thinking.

When genetic engineering and the computer meet, what are you ? As a human being what are you ? Your brains are going to be altered. Your way of behaviour is going to be changed. They may remove fear altogether, remove sorrow, remove all your gods. They're going to ; don't fool yourself. It all ends up either in war or in death. This is what is happening in the world actually. Genetic engineering on the one side and the computer on the other and when they meet, as they're inevitably going to, what are you as a human being ? Actually, your brain now is a machine. You are born in India and say : 'I am an Indian.' You are encased in that You are a machine. Please don't be insulted. I'm not insulting you. You are a machine which repeats like a computer. Don't imagine there is something divine in you—that would be lovely—something holy that is everlasting. The computer will say that to you too. So, what is becoming of a human being ? What's becoming of you ?

We have also to enquire—this is a very serious subject, don't agree or disagree, just listen—into what is creation. Not the creation of a baby, that's very simple, or the creation of a new something or other. Invention is totally different from creation. Invention is based on knowledge. The engineers can improve the jet ; the movement is based on knowledge and the invention is also based on knowledge. So we must separate invention from creation. This requires your total energy, your capacity to penetrate. Invention is essentially based on knowledge. I improve the clock ; I have a new gadget. All invention is based on knowledge, on experience ; inventions are inevitably limited because they're based on knowledge. Knowledge being ever limited, inventions must always be limited. In the future there may be no jets, but something else that will go from Delhi to Los Angeles in two hours ; that's an invention based on previous knowledge which has been improved step by step, but that's not creation.

So what is creation ? So what is life ? Life in the tree, life in the little grass—life, not what scientists invent, but the beginning of life—life, the thing that *lives* ? You may kill it but it's still there in the other. Don't agree or disagree, but see that we are enquiring into the origin of life. We are going to enquire into the *absolute*—something that's really marvellous. It's not a reward ; you can't take it home and use it.

What is meditation to you ? What is meditation ? The word, in common language in the dictionary means : to ponder over, to think over and to concentrate, to learn to oncentrate, not let your brain wander all over the place. Is that what you call meditation ? Be simple, be honest. That is what ? Every day taking a certain period and going to a room and sitting down quietly for ten minutes or half an hour to meditate ? Is meditation concentration, thinking about something very noble ? Any conscious effort to meditate is part of your discipline of the office, because you say : If I meditate, I'll have a quiet mind, or I'll enter into another state. The word 'meditation' also means to measure, which means compare. So your meditation becomes mechanical because you are exercising energy to concentrate on a picture, an image, or an idea and that concentration divides. Concentration is always divisive ; you want to concentrate on something, but thought wanders off ; then you say you mustn't wander off and you come back. You repeat that all day long or for half an hour. Then you come off it and say you have meditated. The Christian idea is : 'I believe in god and I'm sacrificing myself to god ; therefore, I pray to save my soul'. Is all this meditation ? I know nothing about this kind of meditation ; it's like an achievement ; if I meditate for half an hour, I feel better. Or is there a totally different kind of meditation ? Don't accept anything that the speaker says, at any price. The speaker says that is not meditation at all. That's merely a process of achievement. If one day you have not been able to concentrate, you take a month and say : 'Yes, I've got it'. That's like a clerk becoming a manager. So is there a different kind of meditation which is not effort, which is not measurement, which is not routine, which is not mechanical ? Is there a meditation in which there is no sense of comparison, or in which there is no reward and punishment ? Is there any meditation which is not based on thought which is measurement, time, and all that ?

How can one explain a meditation that has no measurement, that has no achievement, that doesn't say : I'm this, but I'll become that' ? 'That' being god or superangel. Is there a meditation which has nothing to do with will—an energy that says : 'I must meditate' ? Is there a meditation which has nothing to do with effort at all ? The speaker says there is. You don't have to accept it. He may be talking nonsense, but he sees logically that the ordinary meditation is selfhypnosis, deceiving oneself. And, when you stop deceiving, stop all that mechanical process, is there a different kind of meditation ? And unfortunately, the speaker says : Yes. But you can't get at it through effort, through giving all your energy to something. It is something that has to be *absolutely silent*. First of all, begin very humbly, very, very humbly and, therefore, very gently and, therefore, no pushing, driving saying : 'I must do this'. It requires a tremendous sense not only of aloneness, but a sense of—I mustn't describe it to you. I mustn't describe it because then you'll go off on descriptions. If I describe it, the description is not the real. The description of the moon is not the moon and a painting of the Himalayas is not the Himalayas. So, we'll stop describing. It's for you to play with it, or not play with it, going your own way with your own peculiar achievements through meditation, reward and all the rest of it. So, in meditation which is absolutely no effort, no achievement, no thinking, the brain is quiet, not made quiet by will, by intention, by conclusion and all that nonsense, it is quiet. And, being quiet, it has infinite space. Are you waiting for me to explore ? And you will follow what I explain ? What kind of people are you ?

So is your brain ever quiet ? I'm asking you. Your brain is thinking, fearing, thinking of your office work, of your family, what they will do, your sons, your daughters; thinking, which is time and thought. Is your brain ever *quiet* ? Not made quiet by drugs and by whisky and various forms of drugging yourself. You drug yourself when you believe. You drug yourself and say : 'Yes, this is perfectly right, the Buddha has said that, therefore it must be right'. You're drugging yourself all the time; therefore, you have no energy of that kind that demands the penetration of something immense.

So, we're now going back to find out what creation is. What is creation ? It has nothing to do with invention. So what is creation, the origin, the beginning ? What is life ? Tell me what you think of it. What is life ? Not going to the office and all the rest of it, sex and children, or no children but sex and so on and so on and so on. What is a life ? What gives life to that blade of grass in the cement ? What is life in us? Not all the things that we go through—power, position, prestige, fame, or no fame, but shame; that's not life; that's part of our mishandling of life. But, what is life ?

Why are you listening to me ? What makes you, if you are listening at all, listen to the man ? What is the motive behind your listening ? What do you want ? What's your desire ? Behind the desire there is a motive. So what is desire ? Desire is part of sensation, isn't it ? I see this beautiful clock or ugly clock; it's a sensation. The seeing brings about a sensation. From that sensation, thought comes and makes an image of it. That is, I see this clock, rather nice, I would like to have it. The sensation of seeing, then thought coming and making an image of that sensation; at that moment, desire is born. It's very simple.

Is there a brain, your brain, which is not muddied up, muddied by environment, by tradition, by society and all the rest of it ? So what is the orgin of life ? Are you waiting for me to answer it ? This is much too serious a subject for you to play with, because we are trying to enquire into something that has no name, no end. I can kill that bird; there is another bird. I can't kill *all* birds; there are too many of them in the world. So, we are enquiring into what makes a bird. What is creation behind all this ? Are you waiting for me to describe it, go into it ? You want me to go into it ? Why ?

(From the audience) : To understand what creation is.

Why do you ask that ? Because I asked ? No description can ever describe the origin. The origin is nameless; the origin is *absolutely quiet*, it's not whirring about making noise. Creation is something that is most holy, that's the most sacred thing in life and if you have made a mess of your life, change it. Change it today, not tomorrow. If you are uncertain, find out why and be *certain*. If your thinking is not straight, think straight, logically. Unless all that is prepared, all that is settled, you can't enter into this world, into the world of creation.

It ends. (These two words are hardly audible, breathed rather than spoken).

This is the last talk. Do you want to sit together quietly for a while ? All right, sirs, sit quietly for a while.

Courtery : Bulletin-Krishnamurti Foundation India—1986/1

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Man is a thinker, as the derivative of the word "man" indicates. He is constantly engaged in ideation of different sorts. There cannot be anything wrong with forming ideas or in enjoying something pleasant, that is, registering pleasant sensation. But complications develop when we become attached to the sensations or the ideas and seek permanence. Every attachment is a tether.....If the present consciousness lets go its attachments, which are really to its own memories, then immediately there is a change of vast consequence. The memories will not cease to exist, but will recede, and leave the present in a state of freedom and natural wholeness. The past will turn into a mere landscape.

N. Sri Ram

ADELE BROOKS FORT

KRISHNAMURTI UNDER THE PINES

It was announced in the papers that he was to come to us, first to address a large public gathering in our city, then to speak for several afternoons in a pine-grove bordering the grounds of his host. 'Are you going to hear Krishnamurti ?' women asked one another casually as we met in the street or for tea. Just as one might enquire : 'Have you tickets for Martinelli ?' 'Do you expect to see Gene Tunney ?'—life appearing not altogether bad while celebrities come and go.

So on the day he was scheduled to speak, the temple was quickly filled. Many stood in the aisles, others were turned away. The Sunday crowd, smiling and expectant, chatted amiably, and the subdued murmur of many voices rose and fell like small sea waves on a clement day. Occasionally a little laugh broke through, or an eager greeting ; then the murmur grew lower, and a hush prevailed. Into this stillness he came.

I lifted my eyes and looked at him, then as quickly dropped them again. That glance had shown me something I had never seen before. My reaction was a recognition of this. It was a flash of reverence evoked by the unknown. Vividly etched upon my consciousness were the jet black hair, the classic features, the young austerity. But it was not these things that made me look away. It was, rather, as if I had come to see a partial expression of man, another human vessel containing a few drops of life, and I had, disconcertingly, looked upon a chalice filled.

When he began to speak, it was obvious that he was giving to us his utmost. His words and gestures revealed an intensity of feeling, a lavish expenditure of himself, that challenged our attention. But there was never the blur of confusion. However ardently his words might come to us, they always wore the cool vesture of the man of breeding. However fervent his desire to reach us, he was always restrained by the leash of truth.

To him his message must have seemed very simple. To us it was not, but this was due less to our lack of intelligence than to the fact that for so long have we built around us the barriers of artificiality that the clean sunlight piercing through hurt our narrowed eyes.

It was as if a great tapestry had been covered by the dust of ages, and by a magic he evoked, the dimness of time fell from it, and we were somehow conscious of its fundamental meaning. There in its original freshness it stood for everyone to see : everyone, that is, who is not yet blind to all but dust.

In a concrete sense, then, he gave us nothing, for the things which he pointed out have always been ours. In another sense, he gave us much, for we saw before us one who in his daily living uses the eternal verities which we have passed by. But he imparted no method. 'Truth abides in each one,' he said. This to him was sufficient. 'How', he reasoned, 'can another give you truth ?' 'Truth is one and dwells in all. When we cease to look for it in external things, we shall find it within.'

Those that were hoping for concrete directions were disappointed. Just as many must have grumbled when, a while back, another Man said : 'The kingdom of heaven is within you.'

Krishnamurti spoke on : 'Live in the present.' We accumulate, we gather together for the future that we may be secure. Meantime the present offers up unheeded its own perpetual song. We stretch forth our hands from the sunlight of today into the shadows of yesterday. And all the time life in the present dances through sunbeams, laughs through the brook, flies through the swallow. To be aware of life each hour is fulfilment. And we forfeit this birthright to strive for the things of tomorrow. 'Living for the future creates incompleteness in the present,' said Krishnamurti, and there came to me a reverberation from the past : 'Take therefore no thought for the morrow.'

A flame with his message, he asked us to throw away the crutches of conformity. 'Work together for your needs,' he said, 'but think alone and think through.'

> In living, do not look to reward but to plenitude of life. In looking for reward we select certain thoughts which make for self advancement, and these thoughts we defend and in these thoughts we stiffen. But living in the present, taking life as it comes in all its variousness and its wonder—in this there is pliability and ever recurring freshness.

Sometimes he paused. It was as if he knew his book of wisdom, but in speaking to us whose awareness consists of a page here and there, he felt it important to find the words we know.

His face was eager. In quick succession there passed over it the reflection of his thoughts and feelings : hope, glints of humour, then a quick gravity. In this last expression there was a singular denudation as if a sculptor had chiselled away all unnecessary lines that the man himself might stand revealed.

For a moment he stopped and looked at us, then suddenly, as if that were all the hour now held, as if he himself were being formed moment by moment through his voice of truth within, he raised his hands in Indian greeting and was gone.

The chatting was renewed as we all filed out. 'Well,' said a successful merchant, appraising the afternoon, 'he is young yet.'

The next afternoon we met under the trees. It was a day of Indian summer, mild and gracious. Rifts of sunlight touched the tall pines and the grass, and here and there one could see the leaves of a flaming maple or the mellow gold of a hickory. In a large semicircle we sat upon our cushions on the ground. Again the hum of voices rose about us, and as we waited, I thought of the young Hindu.

Years ago, Dr Annie Besant, English political worker and President of the Theosophical Society, noticed at her headquarters in India the unusual qualities of a young lad whose father was working there. Now, the Theosophists, in their survey of world events, claim that after certain devastating periods in history, great teachers are born to lead mankind forth from the ruins of its own making. In ways which one cannot fathom, Dr Besant was finally convinced that the young Krishnamurti was one of these.

And in truth there were in his case the signs of a rare development. Born a Brahmin, he showed spiritual discernment remarkable even in India. At the age of twelve he wrote the little book now known throughout the world, *At the Feet of the Master*. Dr Besant took him as her protégé, had him educated by tutors, and later introduced him to three continents. For a short time he accompanied her on tours speaking to large audiences. He was, so to speak, the star which the Theosophical Society had discovered and was presenting to the world. And then he stepped out of the frame.

He stepped completely. He severed all connections with the Society which had sponsored him, and he gave back to a landowner in Holland six thousand acres which had been given him for his work. He stripped himself as utterly of externals as he is stripped within. This done, he came forth again, this time alone.

And as I sat upon the grass thinking on these things, again I was conscious of a silence falling. He had not come, he was not visible, but it was as if a tranquil breath stole forth, as one tastes the salt before the sea is seen. From the opened windows of the house came the soft strains of harp and violin filling our thoughts with music. And then he stood before us.

But it was not as tranquillity he stood. Under the pines, touched now and again by the falling leaves, flecked by the shadows of light and shade he stood as one with these. And it suddenly seemed to me that life does not mean the different objects which dot the landscape, the branch, the sparrow and the rose, but rather is it the essence which awakes with joy in each individual thing. Joy through the vagrant butterfly. Joy through the swaying grasses. And joy through Krishnamurti !

For as I looked I was conscious of vital joy within him. I knew that whatever burdens the past had brought, he now is free. Free as Nature is free, but with a liberation even greater, for bud and leaf are but dimly conscious, and this man's freedom is the attainment of full maturity.

I can think of no term by which I can so identify him as Life. His words came forth like rapiers, yet in the last analysis, it was less what he said that counted than what he is. In a greater degree than I have ever seen it, Life dwells within him. And his concern is to keep the channels flowing that no stagnant pool may form.

Therefore, while he condemns no system of thinking, for himself he holds none; to you he gives none. Systems atrophy life ! For this reason, questions asked him concerning the Eastern belief in reincarnation, in Masters, receive no definite answer. He says in substance: "This I neither deny nor affirm. But even if true, what of it ? Reincarnation will not bring fulfilment, nor can Masters give you truth. Therefore dismiss it from your thoughts as unrelated to living."

One asked him : 'What is the origin of evil ?' And he answered : 'To me there is no evil. There is only ignorance and illusion.' But at the same time he made it clear that he does not sanction those systems of thought which use an idea of God as perfection, to bring about the conquering of sorrow, the healing of the body.

> I do not base action on any idea. If I am living entirely focussed on life every hour of the day, I need no idea. By training thoughts and emotions along a certain line to achieve, you will achieve, but you will stifle and subjugate the richness of living. To concentrate is contraction. It is strangulation and death to elasticity. There

should be no conformity of any kind, not even reliance upon our experience of yesterday since every day brings its new conditions.

By living fully in the present we are free from the past, and conquer the future.

As for institutionalized religion, it has built its structure around a preconceived idea.

He tells a story :

The devil and a friend were walking down the street. A man in front stooped to pick up something. 'What is he picking up ?' asked the devil's friend. 'A grain of truth,' answered the devil. 'Isn't that bad for you ? asked his friend. 'No,' said the devil. 'I'll help him organize it.'

A gleam of humour came and went. There seemed to be in his consciousness a clarity like a lake lying naked to the sky. Undisturbed by ripples on its own surface, such a lake could reflect each floating cloud, each rift of blue. Here was a sensitivity greater than any instrument I have ever seen. The sunlight which sometimes touched his hair gave no greater glow than the light from within, which now and again swept his features when someone understood his words. Once he was ironic, but even as he spoke his face revealed a strange tenderness, as he paused and looked at us. Again old words coursed through me : 'Like as a father pitieth his children'; then : 'Why do I think these things ? Is it because certain truths are timeless and recall one another as echo calls to echo ?'

Let no one think, because I stress his simplicity of attitude, that this man's intellect is not developed. On the contrary, the only strain involved lay in the difficulty of his reaching us. Not because of erudition, long words or phrases, but because his thought was so obviously on a higher level than that which we have attained. There were moments when he had to change his speech or curtail its flow. Teaching, which might seem old and worn if given by others, flashed from him with the spontaneity of a recent discovery. His words came forth as if new-born. Something original and constantly fresh seemed each moment to take shape within him. But how can I describe it ? Can one weigh the fragrance of a flower or measure the lilt of a song ?

By contrast with this sudden light we felt a little wooden, a little stolid, and heavily burdened with cares. Yet as we came more fully under the spell of his freedom, our own wings stirred restlessly within our souls.

> You spend your days in sheer exhaustion in collecting ! Collecting things. Collecting ideas. In going forward you find continually what you do not need. Through constant elimination you begin to discover what is of lasting value.
>
> It is only when you confront life, when you become truly naked and alone, that you will see.
>
> Living is not a means to an end. Living is not a school to train you for some other thing. Living is an ecstasy !

His joy welled forth, and something of his glancing charm reached us. Life is ecstasy; and not tomorrow but now !

> You cannot have this if you are pursuing a want, for a want is always in the future. Wants are not needs. When you are governed by wants you pass from one transient thing to another.
>
> Real meditation is to examine all through the day what you say, think or do. When you are not living completely in the present, you escape into the future or past, and this causes conflict.
>
> What is the Twentieth Century ? It is what you have created. For centuries there has been stupid, brutal selfishness. Man is always exploiting someone else—emotionally, intellectually, physically. Thus the cataclysm has come about. Why do we create false values ? Because we want these things !

Distinctions exist when there are false values. To consider that the oak is greater than the acorn is a distinction. Each is perfect in itself.

It is possible for man to be as unconscious of the 'I' as the acorn growing into the oak.

I think it was here that a question made him laugh out freely and joyously. Then :

To me, love is a tenderness, not an attachment.

I do not read great scriptures or books of philosophy, gathering diversified bits of truth. I work from within, testing all things at the touchstone of myself.

Denude yourself, free yourself of the ego, and truth, which is always within, will be left.

The sun had almost faded from the pines. Light and shadows merged together in a gathering dusk. The flamelike personality looked at us quietly, and after a tranquil pause lifted quick hands in greeting again. This was good-bye. I passed through the audience as it rose to its feet and gathered itself into groups. Some faces looked troubled, some annoyed. 'Not to read the scriptures !' said one. 'How can I work if not towards the future !' asked another indignantly. 'To eliminate the past !' exclaimed a third, 'the fruit of our labours !' And I thought :

The kingdom of heaven is like unto a certain king, which made a marriage for his son.

And sent forth his servants to call them that were bidden to the wedding : and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner : my oxen and my fatlings are killed, and all things are ready : come unto the marriage.

But they made light of it, and went their ways, one to his farm, another to his merchandise....

Before I returned to my merchandise I sought him a moment as he was entering the home of his host. 'I have much to thank you for', I said. There was warmth in my voice. The ice within me had melted; I was fully alive.

He looked at me with kindness, but suddenly I had an intuition that my words had not touched him. To his point of view, he had given nothing. He is no longer aware of himself as apart from the whole life.

In all his talks he had not mentioned an objective God. Who knows what he has found within, that made me shade my heart from too much beauty ?

(Reprinted from The Theosophist, February 1935)

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Krishnaji speaks of a nature of mind and heart that is vulnerable, by which he means sensitive to the slightest touch and non-resistant. It is so beautifully tuned that it responds to every vibration and keeps out nothing. We might think that in that case it will soon wear out or become confused with contrary impulses. But, because there is no resistance, every wave that comes along passes through and is never held up. Electricity, even in brackets of very high voltage, does not hurt its medium if there is no resistance at all. If one is hurt or offended by something that happens or some remark made to him or about him, it is because there is in him a self that resists and resents. But one can arrive at an inner condition in which he receives no hurt. Then he is both vulnerable and invulnerable, paradoxical as this may sound. What we think of as the self, oneself, is a shadowy pervasive feeling, difficult to locate, which arises from a condition of being enclosed, an enclosure within which all reactions are confined and therefore remain in, being for the most part subconsciously, undergoing permutations and combinations.....It is this self, an elusive entity, that bottles up many forces of various and contrary natures and gives rise to the play of opposites.

N. Sri Ram

J. KRISHNAMURTI

INNER AND OUTER FREEDOM

Inner and outer freedom cannot be separated. Greater than any country is life; and it is only when a country has realized and adjusted itself to the deeper laws of life that it is, or can be really free. From this point of view, there is no absolutely free country today. There are everywhere merely degrees of freedom. But in every case where political freedom exists, there will also be found co-existing with it a certain freedom from the kind of unreal restrictions which curb and confine the spontaneous and creative flow of life. The true enemy of freedom is dead tradition; living at second hand; the enslavement of the life of today to the worn out formulas of a past age. And there is hardly a country in the world upon which the dead hand of tradition lies so heavily as it does on India. This is the true Indian problem. Solve it, and everything else which keeps India back today will melt away like the morning mists. The Law of Life cannot be cheated. The race or country which has not liberated its inner life cannot hope for freedom in the real sense of the word. And even if it gets what seems like outer freedom, the fruit, when tasted, will be found, for all its outward fairness, to be dust and ashes within.

This is a hard lesson and, perhaps, an unwelcome one. But the true hope for India lies in the fact that, being forced by circumstances to learn this lesson in order to gain what she wants, she will emerge from the ordeal all the more fully purified through the severity of the struggle through which she must pass. The Soul of India is a great Soul in chains. Liberate it, and there will arise a giant among nations; for there is no doubt that a regenerated India would, and will, do much for the regeneration of the whole world. We have a splendid spiritual heritage; but it has grown stale and profitless through the lack of the one thing which alone can keep any tradition fresh and profitable ; and that is the Spirit of real affection and consideration for others. The most potent survivals from our immemorial past are now—what ? Crystallized cruelties and selfishnesses, infant marriage, the heartless restrictions which we place on widows, our treatment of women generally, the whole system of untouchability; what are these but matters in which the dead weight of custom has crushed out of us the ordinary decent feelings which should sweeten and harmonize the life of human beings ? And what is caste itself but a system of organized selflshness—the desire of every man to feel himself different from others, and to be conscious of possessing something which others do not possess. These, and many similar things, are our heritage today ; and it is under the weight of this heritage we are groaning. But—and this is the important point—they are not the whole of our heritage but only the dead part of it. Buried underneath it is India's true heritage, the living part, the real inheritance from the past. And this is none other than that genius for Liberation, if I may call it so, which is at the root of the Indian nature. Strip away all accretions from the Soul of India, and you will find, still strong and living, a profound detachment and a profound sense of Reality.

It is this deeper Soul of India which has to be revived today; and it is this which, if it could be revived and given freedom for self-expression, would effect that miracle of regeneration of which I have spoken. For to such a Spirit nothing is impossible; and, once released, it would carry all before it. Not only would it bring political freedom, as one of its minor and natural results, but it would, in one great act of Self-assertion, make India what, I feel, she is destined to be—namely, the spiritual centre and dynamo of the world.

And what is necessary for this awakening ? In the first instance, true sincerity and the capacity to look our failings frankly in the face; and, in the second instance, the passion of discontent which must arise from such a clearsighted vision.

And after this must come resolute endeavour, at all costs, to set our house in order and, whenever necessary, to set present needs above old restrictions. The time for dragging a lengthening chain is over. We must awake to the shame of having sides to our daily life which we cannot exhibit to the coolly appraising eye of the outsider. We must recognize how futile it is to seek to cover these up with words, when the eye of the World-Spirit is all the time calmly regarding them and judging us in their light. In short, we have got to bring our India back into harmony with reality. And only when we have begun to do this, and mean to go on doing it, can her true Liberation come.

In all this, there is much that we can learn from other nations. Let us not be too proud to learn. In refinement and cleanliness of physical life, in labour-saving devices, in social freedom, in constructive organization, in honourable co-operation and in an impersonal sense of duty, there are many lessons which the West can teach us; and in proportion as our efforts at Self-perfection are genuine, we shall be ready and glad to learn, and when we have learnt, we too can teach. For there are lessons, which a spiritually re-awakened India could impart, which are at present outside the horizon of Western thought. More than any other nation we could show mankind the dependence of physical life upon a larger invisible Spiritual Order. More, too, than any other nation could we show it that happiness lies, not in possessions, but in harmony between the outer life and the life of the Spirit within. But, in order to teach, we have first to make good our right to teach; and this we can only do by a wholesale reference of every detail of our national life, not to some set of immemorial injunctions, but to common sense and the right feeling of today. This is the first step in the direction of true liberation, which, I feel, is necessary for India.

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P. KRISHNA

J. KRISHNAMURTI–A REMINISCENCE

Krishnaji is no more with us but his teachings will always remain. He was a religious teacher with a difference. To him a religious life was not something to be practised either by way of ceremonies, rituals, prayers or through virtuous acts. It meant, on the other hand, the gathering of one's entire energy to observe and understand oneself, thereby bringing about an inner transformation in one's nature and outlook. Without this inner transformation, or a spontaneous change of heart, the mere practice of certain disciplines or acts was to him meaningless. If we are kind within, that kindness will then express itself in whatever we do but if we practise acts of kindness without being really kind within, we create a division between what we are and what we profess to be. According to him such division only creates conflict and further strengthens the ego—it does not represent a real change at all. The transformation must begin within and not in one's external behaviour. He therefore rejected all religious paths and practices. He maintained that there was no path to truth, that no organization, no religion could lead the individual to it—each one had to find it for himself. For this, he maintained that it was necessary to observe oneself dispassionately, like a true scientist, in one's everyday life and relationships, without either condemning or justifying what one observes but with a passion for discovering the truth. It is this discovery of the truth that liberates man from his shackles and makes him spontaneously good, not the cultivation of virtue. He therefore advised the individual not to follow anyone (including Krishnamurti) as nobody could give him that understanding of the truth which is essential for an inner transformation. He has to come upon it himself. This understanding is something much deeper than the intellectual or verbal understanding one receives from books or discourses.

Krishnamurti maintained that it is inherently possible for every individual to discover the truth for himself and to effect, this inner revolution of the psyche, if he is serious and sincere in his exploration of the truth. It is not for the chosen few. The world has all along regarded it as progress if a dull person becomes clever, the ignorant become learned, the poor become rich or the powerless, powerful. To Krishnamurti this was not progress at all, because the rich, the poor, the clever, the dull, the learned and the powerful all suffer from the same basic problems and conflicts in life—the psychological problems of achievement, frustration, fear, anger, jealousy, vanity, hatred and boredom, all of which are rooted in the self, the ego. To Krishnamurti life was meaningless unless these problems were resolved and the mind was at peace with itself. He maintained that unless the individual solved this problem for himself, the world could never be at peace and all external attempts to bring about order would inevitably fail. Therefore, he started schools where children could be educated rightly not only to learn the academic books and subjects but, far more importantly, to learn to read the book of one's own everyday life. This was to him the real learning that education should concern itself with.

In November last year, when Krishnaji visited Varanasi he called me and asked me to take charge of Rajghat. He said to me, "I am not going to live very long. I happen to know when I am going to go, but I will not tell anybody. Before I go, I want to leave my house in order and I want you to take charge of Rajghat." I was overwhelmed by the tremendous responsibility he was asking me to shoulder and I hesitated, "Sir, don't you think I am too young and inexperienced to accept such an enormous responsibility." "I was younger when Annie Besant gave it to me," he said. "But she had occult reasons to do so." I added. "Sir, I don't subscribe to all that, but it is a sacred place, look after it, protect it." Then he asked me if I had read about Annie Besant's life. When I told him I had read very little, he said, "You must read about her, Sir. She was a most extraordinary person." and he went on to tell me more about her life and work. When I had accepted, he asked me when I could join. I told him I would like to join after the academic session at the university had ended in April'86. He looked up at the sky, pondered for a while and said, "That is too late for me." "When would you like me to join ?" I asked. "Tomorrow !" was his answer.

Next time I saw him was in Madras in January '86 at the Governing Body meeting of the Krishnamurti Foundation. He was already looking much weaker and had lost some weight, but his mind was as clear as ever. I had heard people say that he had a strong prejudice against Mrs. Rukmini Arundale because of certain events that had taken place at the time of Mrs. Besant's death, more than fifty years ago. I found it difficult to believe that such a great man, who talked of dying to the past and living in the present, could carry any such prejudice. So I picked up the courage to ask him one day, 'Sir, Rukmini is very ill. She cannot walk and come to see you. This may be the only time you can meet her. Would you like to stop by her house and see her ?" "Would she like it ?" he asked me. When I answered in the affirmative, he readily agreed. "We will stop by her house this evening on the way to the beach," he said. They met that evening at her house for about fifteen minutes and talked about old times. Krishnaji enquired about her health and talked with characteristic affection.

Another incident that may interest members of the T. S. occurred during a conversation we had with Krishnaji in Vasanta Vihar his home in Madras, in January '86. Someone referred to the time when he had "walked out of the Theosophical Society". He immediately stopped him and said, "Wait a minute, Sir. I never walked out of the Theosophical Society. They didn't want me there." I asked him if he would go back to the Theosophical Society if they agreed to live by his teachings and abolished all ceremonies and the Esoteric Section. "Is anybody offering that ?" he asked. "No, but suppose they did." "When they do, we will consider it." he said.

The last time I saw him was in February '86 in Ojai, California. It had been diagnosed that he had cancer and would not live very long. He was confined to his bed and had spells of great pain. He had called a few of the Trustees from the Krishnamurti Foundation in each country to give his last message. He told us that though there were three separate Krishnamurti Foundations in three countries, for legal reasons, they were in reality one body. The teacher was not important, only the teachings. The teachings were for the whole of humanity and nobody had the right to set himself up as an authority. There must be no authority. When one of us asked him, what we could do to spread his teachings, his answer was, "You cannot spread the teaching, you can only spread the word and the word is not the teaching."

To Krishnaji a place was sacred if there was "learning" going on in the sense he meant. Temples, churches and mosques were not sacred since they had ceased to be places of learning. A mind was religious if it was seriously in quest for truth. He once said that a place was religious if it had three characteristics : (i) it was associated with a religious mind, (ii) it attracted true pilgrims (seekers of truth) and (iii) it was a sanctuary for all life.

Since Krishnaji did not believe in any formal religion, the question arose as to how his body should be dealt with after his death. He was asked and he stated, "Please bathe the body, as I have always been a very clean person. Then wrap it in an ordinary piece of cloth and treat it like another log of wood in the fire." There were to be no prayers, no ceremonies, no rituals and the body was not to be kept in state for people to pay their last respects. He wouldn't have any of it. It was cremated in an electric crematorium in California in accordance with his wishes.

Such was the man that died on 17 February 1986. When will come such another ?

ROHIT MEHTA

J. KRISHNAMURTI—THE MAN AND THE MESSAGE

On 17th February 1986, the whole world heard the sad and the shocking news of the passing away of J. Krishnamurti, the most outstanding philosopher of our times. He was born on 11th May 1895 in a small provincial town of Andhra Pradesh called Madanapalle. His father was a Junior Revenue Officer in the then British Government. He had in his early life joined the Theosophical Society, and so after his retirement he and the family migrated to Madras and settled down near Adyar which was and is the International Headquarters of The Theosophical Society. He had several children but the two of them J. Krishnamurti and J. Nityananda were most remarkable. These two boys used every day to go to the sea-beach across the estate of the Theosophical Society. During these outings by the boys, one of the senior members of the Theosophical Society, Mr. C. W. Leadbeater, spotted them and was greatly struck by the character of the boys, particularly J. Krishnamurti. He saw in him the makings of a great spiritual teacher. Dr. Annie Besant, who was then the International President of The Theosophical Society, was also greatly attracted by the character and behaviour of J. Krishnamurti. She decided to take full charge of the two boys and to make proper provision for their education. She became the guardian of the boys. Krishnamurti did not have much of a formal education but there were several eminent tutors who looked after his training and education.

So struck was Annie Besant by the character of Krishnamurti that she decided to train him for his future role as a spiritual teacher of humanity. She established a world-wide organisation for this purpose and placed Krishnamurti as its head. The organisation spread far and wide and its branches

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A talk broadcast over All India Radio

were established in many countries of the world. But as Krishnamurti grew in spiritual stature and came into his own, he disbanded this world wide organisation saying Spiritual Truth cannot be cribbed, cabinned and confined in an organisation. He declared that Truth belonged to a Pathless Land. He gave back to its owner a large estate of 5000 acres which he had donated to Krisnnamurti for his work. He refused to accept any followers and thus established a new and a revolutionary tradition of spiritual life. He refused to be a Guru in spite of many allurements saying that each man must discover for himself the spiritual way. He freed all real spiritual aspirants from the thraldom of gurus and so-called teachers.

It would serve no purpose to go into the various biographical details and incidents concerning this remarkable man—although such details are fascinating. It is his teaching that matters. He often used to say, "Do not believe what I say or accept what I place before you. Examine each statement for yourself." He used to say : "Challenge everything—including what I say." Such was the great revolutionary spirit that he attempted to inculcate among his thousands of listeners throughout the world. He asked all to throw away their so-called spiritual crutches so that they can walk in life like strong men and women. But one may ask—What was his basic approach to life which constituted the essence of his teachings ?

Many men and women who listened to him throughout the world came away with the feeling that his teachings were nothing but endless negations—no gurus, no organisation, no crutches and so on. But this is a completely mistaken understanding of his teachings. His was a supremely positive teaching, but he indicated that the positive can grow only in a soil that is totally negative. If the soil is full of weeds then even the best seed cannot sprout. The weeds and over growth must be ruthlessly removed, if a healthy plant is to sprout. And this is exactly what he did. He made his listeners aware of the weeds that had grown in their minds and in their consciousness which were throttling the growth of a healthy spiritual plant. Into this soil cleared of all weeds, life itself would drop a living seed out of which would inevitably emerge a great tree giving shade and shelter to hundreds, offering fruits and flowers to millions. It is to this spiritual flowering that Krishnamurti drew the attention of all his listeners, young and old.

The question is : How is one to remove these weeds ? Krishnamurti says that one must first become aware of the collection of weeds and overgrowth that throttles the sprouting of the seed. In fact in Krishnamurti's teachings the word AWARENESS is the kingpin. He often used to say : "Look, just look and you have nothing else to do." This appears too simplistic and therefore unrealistic. But this was indeed the essence of his teachings—and it has depth and profundity which people usually do not realize. In fact this aspect of his teaching has great relevance in the context of modern science, particularly modern physics.

In modern physics, the particle physics, it is impossible to separate the observer from the observed. They are not separate, for in any act of observation the observer is involved. In the very act of observation the observer modifies the object of observation. And so it is impossible at the level of particle physics to know what Reality is because of the subjective factor of the observer, all the time projecting itself in the act of observation. Krishnamurti's teachings have a relevance with regard to this observer-observed phenomenon. The relevance is not at the level of particle phenomenon, for that is not the field where his teachings operate, but at the psychological level. He says we never see *what is* because of the projection of the perceiver. At the psychological level the observer is all the time modifying the object of perception. Krishnamurti constantly uses the phrase observer-observed phenomenon. We do not know what actually *is*, we see only the observed, and regard this appearance as reality. He says what we call the real is what appears to us from our scale of observation. The problem cannot be solved by changing the scale of observation but by observing the psychological phenomenon from absolutely no scale of observation. This may seem absurd, and yet this is the basis of Krishnamurti's approach. He says that perception is possible only when there is neither the perceiver nor the perceived, neither the observer nor the observed. Now the perceived or the observed has no independent existence—for it is the creation of the observer or the perceiver. And so the crux of the problem is the elimination of the observer or the perceiver. When this is done then only it is possible to see *what is*, to perceive the intrinsic existence of any psychological event or phenomenon. Ordinarily what we call perception is our interpretation of it. We never see anything without interpretation. It is in this context that his teaching—Look, just look and you do not have to do anything—can be truly understood. To perceive without interpretation is to perceive without the perceiver. This is the problem of modern physics—but the scientists do not know how to put away the perceiver because it is the perceiver that is the problem, in fact, this is the deadlock af modern particle physics. Krishnamurti deals with this problem at the psychological level, for that is the level where we human beings function. It is behind this apparent absurdity that lies the profundity of the teachings of Krishnamurti.

If the perceiver is eliminated then the question arises : Who perceives ? An eminent German physician gave an answer to this question, in a completely different context, when he said : "It is not the eye that sees, it is the mind that sees". In the teachings of Krishnamurti the perceiver is the mind, and it is verily true, for all our perceptions are based on and motivated by the activities of the mind. Krishnamurti's main thrust is on the mind and its limitations. The perception by the mind is always vitiated by its own process, for it never enables one to come to direct encounter with that which one wants to understand. The mind casts a veil so that one sees only through a glass, darkly. The approach of the mind is always fragmented, never the whole. But Krishnamurti's approach is a holistic approach– and the whole is greater than the sum of the parts. The mind relegates one to an indirect perception, for it perceives through the glasses of memory. It is conditioned by likes and dislikes, by the residue of the incomplete experiences of the past. Krishnamurti speaks of the Awakening of Intelligence, for Intellect breaks up everything. It is the Intelligence which gives one the right perception of men and things. While most spiritual teachers of our age have spoken about going below the mind, Krishnamurti is one of the rare teachers who speaks of going beyond the mind. The intellect fragments, it is Intelligence that perceivs the whole—and intelligence is not of the mind, it belongs to the realm which is beyond the mind.

It has to be noted that mind functions only in the sphere of duality, nay, it is the creator of duality. In duality there exists the perceiver and the perceived, the seer and the seen, the experiencer and the experienced. The teaching of Krishnamurti about looking and observing has its meaning and significance in the field of a non-dual perception—the perception not by intellect but by Intelligence. The way of the mind is always in terms of either/or, it is a way of dialectics, the way of opposites. Krishnamurti talks of the Third Way, not of the opposites but beyond the opposites, it is a way of neither acceptance nor rejection. It is a way of right perception, for from there alone right action emerges. We of this age, all the time demand action, and Krishnamurti shows the way of right action, but he says that right action demands right perception. And the right perception at psychological level, is not of the mind. Right perception lies along the Third Way—the way that transcends the sphere of the opposites.

The philosophy of Krishnamurti is neither speculative nor escapist—it is a perceptive philosophy implying the philosophy of right perception, for he very often says, "Perception is

Action". Between perception and action there is no gulf—there can be no gulf, for perception itself acts, and acts so quickly that the perceiver has no time to intervene.

The beauty and uniqueness of Krishnamurti's teachings lie in the fact that they are not born of interpretation but of experience. It may seem strange, but it is a fact that he was completely unfamiliar with the scriptures of the world—Hindu, Buddhist, Christian or of any other religion. He did not read these scriptural books—in fact, he hardly read any such books of religion or philosophy. And so his philosophy contains his own language and his own idioms. This has confused many a student of philosophy, as Krishnamurti cannot be placed in any system of philosophy known either to the East or the West. His philosophy is an expression of his own experience. It is this which has imparted to it a freshness and an innocence, for it is not the outcome of his interpretation of any of the tenets of the Ancient Wisdom. And yet such is the marvel that his philosophy stands four-square with the deepest and the profoundest teachings of the Ancient Wisdom. His teachings have a uniqueness, unseen in the history of Western or Eastern philosophy, because it is untouched by an interpretation of any of the philosophical approaches whether of the Vedas or the Upanishads or of the Buddhist or Jain or Christian, or any modern or ancient thinkers.

To try to discover the meaning of his philosophy in terms of thoughts and concepts would be utterly frustrating, for he is not concerned with thoughts but with the way of thinking. He said again, "It is not the conclusion of thought that matters, it is the process of thinking that matters". He is concerned, not so much with thought, as with the thinker, for according to him the Thinker is only the continuity of thought. If the continuity of thought ceases then there comes into being Pure Thinking which is thinking without thought. This may seem mysterious but it is a fact, for thought moves in a circle and therefore can never lead one to the solution of one's psychological problems. It is when the continuity of thought ceases that there dawns upon human consciousness something new—something that transcends the limitations of the mind. This is the silence of the mind and in Krishnamurti's teachings silence occupies a place of supreme importance.

However in Krishnamurti's teachings, silence is not a passive an inactive condition of human consciousness. In fact he speaks of dynamic silence somewhat akin to the concept of a dynamic void talked about in modern physics. But while physics speaks of dynamic void with reference to the quantum phenomenon, Krishnamurti speaks of dynamic silence at the level of man's psycho-spiritual experience. He talks of a twofold movement in human consciousness—one is the movement of the mind and the other is the movement in the mind. The former is a phenomenon of unbroken continuity—the mind moving in circles. The latter is a movement initiated in the mind by the Unknown, by life itself or by the Implicate order about which the modern scientist David Bohm speaks. And it is when the movement in the mind begins that there is that Something Unknown which brings about a solution of the tangled psychological problem of life. The movement which begins in silence has the wisdom and the capacity, all unknown to the human mind. And so Krishnamurti's teaching may be called the philosophy of Dynamic Silence—it does not matter what the duration of that silence is—it may last only for a split second, but in that split second comes the Right Perception and therefore is the beginning of Right Action. Krishnamurti says :

> There is the silence of the mind which is never touched by any noise, by any thought or by the passing wind of experience. It is the silence that is innocent, and so endless. When there is this silence of the mind, action springs from it, and this action does not cause confusion or misery.

(Courtesy All-India Radio Varanasi)

RADHA BURNIER

J. KRISHNAMURTI

The connection between J. Krishnamurti (Krishnaji as he was affectionately known) and the Theosophical Society was broken, not because he left—as many members believe—but because people were not ready to listen to a profound message given in terms they were not accustomed to hearing. It is not the first time that this happened. The Jews would not listen to Jesus when he came to teach. The majority of Hindus did not respond for long to what the Buddha had to say. Most people like to revert to their accustomed thoughts, their habits, their conveninent theories and ideas even when they are shaken up, for radical change is both difficult and 'inconvenient'. But everything which is profound is radical. Truth cannot temporize and compromise, and we like to compromise and to have the best of both worlds. In *The Mahatma Letters*, it is made very clear that one who is in earnest about the Path must abandon all his accustomed modes of thinking and ways of action. So members of the Theosophical Society should have been prepared to hear a new message. But when Krishnaji began to speak in a radical way, there were many who could not listen.

The very fact that he denied to himself all authority was radical. Those who expected the 'World Teacher' to manifest through Krishnamurti had, as he himself declared in 1927, a picture in their minds of what would be said and what the function of Krishnamurti would be. A picture is a static, material form projected by the mind, and Krishnaji pointed out that as long as the picture was static, people were happy and satisfied. When the picture came alive they were disturbed. Obviously, it is so much more convenient to deal with something which does not speak or act, except as the person wants. An image can be made to play a role which satisfies. It was expected of the 'World Teacher' that he would tell people what to believe, define the 'truth' and the role his followers were to play. Many may have liked an important role for themselves as followers and interpreters. But when the teaching came and Krishnaji denied his own authority, repudiated all following, refused any interpretation, it deflated the ego-sense of some would-be followers and dismayed others.

Krishnaji made clear from 1927 that he was not going to say what he had discovered. In those days, people asked : What is the Beloved that you speak about? And he answered: 'I am going to be purposely vague because, although I could quite easily make it definite, it is not my intention to do so. Once you define a thing it is dead.' People would have revelled in wonderful descriptions of the Beloved, or whatever he discovered. In his *Notebooks* and *Journal*, there are glimpses of an immense, unnameable something which he sometimes called the 'other' because it had nothing to do with the this-ness of our world. The Upanishads, too, refer to 'That' which neither mind nor words nor thought can touch. What is heard with the ears—words remembered and repeated —are all part of the material brain. Memory belongs to the region of no more. But people enjoy descriptions and become attached to definitions and labels. They would have liked him to label himself. If he had been labelled they would automatically have been 'disciples', 'apostles', or whatever they fancied themselves. But he said: 'When I began to think, I wanted to find out what was meant by the World Teacher... and what was meant by his manifestation in the world.' Perhaps the manifestation was not what people talked about, but something which cannot be put into words. Anyone who wants to find the truth has to learn to think and discover for himself and not accept descriptions, definitions, other people's words.

Krishnaji did give a little indication of what his Beloved was: 'My Beloved is the open skies, the flower, every human being.' In his life this was the truth. This was not just a grand statement; his was a life which at no moment showed any thought of something being important and others not; a feeling that some are low and others high. He said it was his practice to listen to everybody always. 'I desired to learn from the gardener, from the *pariah* [untouchable], from my neighbour, from my friend, from everything that could teach, in order to become one with the Beloved.' To the end, he listened carefully, with attention and with affection, to everyone, without distinction of high or low. He responded with what might have appeared to others as impractical generosity. Watching and listening to the scientist, the intellectual, the politician, everybody, he saw into the core of things, as a reading of his *Commentaries on Living* and other writings makes clear. He had an enormous, perhaps boundless, capacity for affection. People use the word 'love' with little meaning. Ordinary love admits of jealousy, attachment, pettiness and so on. But his love was profound, overflowing, attentive, compassionate, utterly different from that of others.

Many of those who listened to him over the years felt the extraordinary power and upliftment which came through him in his talks, discussions and personal conversations. Most people like to have influence and use it, but he frequently warned, 'Do not be influenced by me.' Under his influence people thought they understood, but it was often a passing thing. When someone understands truly through his own listening, learning and observing, then there is a steady light and that is what each one has to find.

So right from the begining, when he began his work, he made it clear that he was not trying to convince or persuade anybody. All that he did was to try to awaken perception and the desire to seek out the truth without holding on to authority, repeating statements or quoting books—even his own. When there is real desire to seek for the truth, then each person becomes free. When there is authority, there is bound to be fear. Authority is shaky ; it creates insecurity, fanaticism, dogmatism.

He was like a flower which sheds its fragrance around, not concerned with who is passing by or what the passers-by think of it. This is the quintessence of the action without seeking results that the *Bhagavad Gītā* refers to. Numberless people have talked about it, memorized the words and ideas in great books, but the truth is far from their lives. When someone knows the truth he may or may not talk ; but his life is filled with beauty and fragrance.

Krishnaji said that when there is no attachment, the border between death and life is very thin. He showed life and death in a different light. The death of the body is generally thought to be tragic, something to talk about for a long time. Physical distance also is taken as 'separation'. Krishnaji said that when he was away he missed nobody. He may have been near to everybody all the time because he was one with the immensity and timelessness of all life.

Some ask, 'Was not his teaching abstruse, removed from the life of the ordinary man ?' It was just the contrary. His teaching was profound but not abstruse; it concerned the lives of ordinary people for it threw light upon the ego-problem which is the only problem which exists, and which produces fear, love of power, disappointment, hope, attachment, the desire for continuity. So his was a message for the every-day life of every man, woman and child, but it was also a message which could take one beyond the every-day life to the very heart of existence, its truth, its beauty and its peace.

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> Live beautifully, with infinite graciousness, abandoning all self-seeking, pure as the lotus which is unconscious of itself.
>
> N. Sri Ram

J. KRISHNAMURTI

PATHLESS REALITY

I MAINTAIN that Truth is a pathless land, and cannot be approached by any path whatsoever, by any religion, by any sect. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or coerce people along any particular path. First understanding that, you will see how impossible it is to organize a belief. A belief being purely an individual matter, you cannot and must not organize it. If you do, it becomes crystallized, dead; it becomes a creed, a sect, a religion to be imposed on others. This is what everyone, throughout the world, is attempting to do. Truth is narrowed down and made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down; rather the individual must make the effort to ascend to it. You cannot bring the mountain-top to the valley. If you would attain to the mountain-top, you must pass through the valley, climb the steeps, unafraid of the dangerous precipices.

Organizations cannot make you free or develop the inner man. No man from the outside can make you free, nor can organized worship, nor the immolation of yourself for a cause, make you free. Therefore, I am not concerning myself with the founding of religions, or new sects, nor the establishment of new theories and new philosophies; on the contrary, I am concerning myself with only one essential thing—the true freedom of man.

I would help him to break away from all limitations, to free himself from all fears—from the fear of religion, from the fear of salvation, from the fear of spirituality, from the fear of love, from the fear of death, from the fear of life itself.

This is the substance of a short talk, broadcast by radio throughout the United States, and published by The Star Publishing Trust at Ommen, Holland.

My desire is that men should be unconditionally free, for I maintain that the only spirituality is the incorruptibility of the self which is eternal; it is the harmony between reason and love. This is the highest reality, this is Life itself.

True perfection, the harmony of the self, has no law. This must not be translated to mean chaos. It is above all law and above all chaos, because it is the seed of everything, that from which all transformation arises, and on which all things depend. If you desire that harmony of the self, in which is Truth, and that poise of the self, in which is true creation, you must care for that self, which abides in each, and be concerned with that self.

What is the self, the 'I' ? Where is the 'I' ? The 'I' is the mind—in thought. The 'I' is emotion—in love. In establishing harmony between mind and emotion, in creating that eternal poise, lies the unfoldment of Truth. Without understanding, the struggle between mind and emotion creates fear. You are afraid to struggle and thereby to establish that understanding, that harmony within yourself. Rather than face that struggle, you have created around you unrealities : gods, mediators, saviours—childish toys—to comfort you in that fear.

If you would establish that harmony, then worship, prayers, mediators, the seeking of comfort are unnecessary. You must come to it naturally as the flower blossoms of a morning.

The struggle is purely an individual matter. I cannot tell you how to struggle. I cannot create for you new systems which will guide you in your struggle, nor give you comfort. You must be men, strong and free, not children always seeking shelter.

To attain that harmony you must possess the quality of love, which is pure action, Your love at present is concerned with personal likes and dislikes. Your dispute about what gods you should worship, what rites and ceremonies you should perform, what religions you should follow; that is your chief concern, instead of to acquire that quality of love which is without division, without limitation.

You must acquire the harmony of pure action through struggle, through strife, through constant awareness and self-recollectedness.

The mind and the heart are of the same substance, and you must look to the purification of that substance and make that substance—which is thought, which is love—incorruptible. The moment there is in thought separation created by the mind, there is limitation, and hence, sorrow. The moment there is in love the creation of personal likes and dislikes, there is limitation and hence sorrow. To make the mind and the heart free of limitation, free of corruption, is happiness, liberation and Truth. □

It is in your everyday life that you must realize eternity.

J. Krishnamurti

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Although the negative of our consciousness becomes overlaid and processed, and thus loses its capacity to reflect the true nature of things, the extraordinary thing about it is that it can de-process itself, shed its encrustrations and arrive at an immaculate extraordinary state. This it can do only by an awareness of the changes that take place and by feeling the possibility and desirability of freeing itself from the condition which has developed in its unawareness, which is the real ignorance. When it is again in its own pure state and awake, then everything that touches it communicates to it its full and deep significance. Every event that occurs becomes a key that turns the consciousness and unlocks a facet of the mystery that resides there. Each moment then has its own uniqueness and beauty. Whatever is seen in that state is new, for the newness is in the consciousness itself.

N. Sri Ram

MAHESH KISHORE

J. KRISHNAMURTI (1895-1986)

"What does it mean to die ? To give up everything. Death cuts you off with a very, very sharp razor from your attachments, from your gods, from your superstitions, from your desire for comfort........It means, to be totally free, to be totally unattached to everything that man has put together—totally free. No attachments, no gods, no future, no past. You don't see the beauty of it, the greatness of it, the extraordinary strength of it—while living to be dying. You understand what that means ? While you, are living, every moment you are dying, so that throughout life you are not attached to anything. That is what death means.

"Love and death go together........Love can exist only when there is freedom, not from your wife, from a new job or a new husband, but the feeling, the enormous strength, the vitality, the energy of complete freedom."

Thus spoke Krishnamurti on January 1, 1986, during his last but one talk that he ever gave, amidst the beautiful trees in Vasanta Vihar, the headquarters of the Krishnamurti Foundation India at Madras.

During his three months' stay in India in the winter of 1985-86, he talked about his death very often. Death held no terrors for him. "I am ninety years old and that is good enough for me. I have lived with death and life together all the time, all my life," he said. One evening at Vasanta Vihar, a few days before he left for California, he told a friend, "Dr. Deutsch will examine me a week after I reach California. If he says no more travel, no more talks, then it's all over. The body will die in four weeks."

Krishnaji left India on January 10 from Madras for California. Those who saw him that night come down the stairs from his room on the first floor of Vasanta Vihar to the ground floor and then enter the waiting car to proceed to the airport shall never forget the beauty that enveloped every fibre of his being. He looked exquisitely frail, spiritual, religious.

It was on January 20 that the probable diagnosis of primary or secondary tumour in the liver was made. He was admitted to Santa Paula Memorial Hospital on January 22 for detailed investigations. The diagnosis of malignancy of the head of the pancreas with secondaries in the liver was clinched on January 29. Krishnaji decided to return to the Pine Cottage, Ojai, to spend the remaining days at home. He came home in the morning of January 30.

Krishnaji breathed his last on February 17, retaining his full consciousness until he went to sleep on Sunday, February 16, night. Ten minutes after midnight, he passed away in sleep. He lay in utter repose with a lingering smile on his lips, a picture of beatific beauty.

That day clouds covered the valley and the hills he had explored in his youth. A couple of days before his death, as Mrs Pupul Jayakar, his close associate for the last forty years, sat by his bedside in the Pine Cottage holding his hand, he had smiled in the midst of his pain and told her, "I had gone for a long walk in the mountains. I got lost, the mists were rising." As the station wagon standing under the pepper tree so closely associated with his mystic experience of 1922 moved to carry his physical body to the crematorium, a flock of geese flew over the hearse in a V formation. A couple of hours later when the silver urn containing the ashes was brought out, the sun came out of the clouds and flooded the urn and the crematorium with the golden light.

Thus ended the life-story of Jiddu Krishnamurti—a story of myth and mystery. He himself eliminated the myth, but the mystery remains. Krishnamurti, the man, is gone, but the Teaching remains.

II

The biographical details of his life—his birth at Madanapalli (Andhra Pradesh) in 1895, his 'discovery' on the Adyar beach of Madras in 1909 by C. W. Leadbeater, his upbringing and education under the motherly care of Dr. Annie Besant, the President of the Theosophical Society, the founding of the Order of the Star in the East with Krishnamurti as its Head in 1911, his mystic experience under the pepper tree in Ojai, California, in 1922, the death of his brother Nityananda in 1925, the dissolution of the Order of the Star in 1929, and the severance of his last links with the Theosophical Society with the death of Dr. Annie Besant in 1933—are too well-known to need any elaboration.

The two most important influences in his life, Krishnaji once confided to a friend, were Dr. Annie Besant, his 'dearest amma', and Nityananda, his younger brother.

The relationship between him and Annie Besant was one of deep and abiding love from the moment they first met in 1909. She considered no sacrifice too great if it would mean his greater welfare and happiness. Later she was to express her willingness to give up all her other activities, even to step down, if necessary, from the position as President of the Theosophical Society, in order to be with Krishnamurti and follow his teachings. She spoke more than once on his high destiny. She lived with him for some months at Ojai in 1926-27. Before leaving Ojai for London with him in May 1927, she wrote : "As we have been living here together, Krishnamurti and I, a great vision has dawned upon us, a vision the splendour and the reach of which are almost blinding". She also made a public statement : "The Divine Spirit has once again descended on a man, Krishnamurti, one who in his life is literally perfect, as those who know him closely can testify". She concluded the statement with the words : "The World-Teacher is here". In November 1928, she told an audience at Adyar : "I have known him from his childhood, have watched his growth, loved the perfection of his unfolding, seen the manhood raised to Divinity.........I thankfully offer myself as a disciple. It is delightful to be with him and listen to his wonderful talks, so fine in diction, so packed with meaning".

Dr. Annie Besant continued to invite him to address the Society's annual conventions at Adyar until her death in 1933. During one of his talks Krishnaji was asked about his opinion of "that great figure who was a mother and friend' to him. He then said : "Sirs, what can I say ? Dr. Besant was our mother, she looked after us, she cared for us. But one thing she did not do. She never said to me, 'Do this', or, 'Don't do that'. She left me alone. Well, in these words I have paid her the greatest tribute". During the last years of his life, Krishnaji was often heard speaking about her greatness, love and understanding. He made anxious enquiries about the state of 'Shanti Kunj', the abode of Dr. Annie Besant in the T. S. compound in Banaras. In November 1985 Krishnaji went to Banaras. This turned out to be his last ever visit to that city. During his stay in Banaras, despite his none too good health, he found time to visit 'Shanti Kunj', accompanied by Mrs. Radha Burnier, President of the Theosophical Society. He was visiting 'Shanti Kunj' after an interval of more than fifty years. He spent some time in Dr. Besant's room and then proceeded to the hall where on December 25, 1911, were glimpsed the first intimations of the future unfolding of the boy Krishnamurti.

The younger brother, Nityananda, who was also brought up along with Krishnaji by Dr Annie Besant was three years his junior. The two brothers were deeply devoted to each other. It was believed that Nitya was to play an important part in the career of Krishnamurti as the World-Teacher. Nitya died of tuberculosis in Ojai, California, in November 1925. This contact with sorrow touched the deepest recesses of his being and stirred and quickened that 'intelligence', which was perhaps lying dormant within him all these years.

A few months after Nitya's death, Krishnaji was to write : "When my brother died, I felt utterly lost. You have no idea how I felt for two or three days—for more than that, for a week perhaps. I still miss him; I shall always miss him physically, but I feel that he and I are walking together, that we are walking along the same path, on the same mountain side, seeing the same flowers, the same blue sky, the same clouds and trees. That is why I feel as if I were part of him".

Again, in 1931, during a question answer meeting, he said : "When my brother was ill, I used to keep awake at night, looking at the stars making their way across the horizon and wondering if they could save his life. I watched the shade of every tree in the day time, questioning it, whether it could protect him. But it did not protect. And I saw that life is one, though it has many expressions, that as long as I separated myself from my brother, from that life which was in him, I longed for fleeting comfort, fleeting shadows of understanding. I prayed and questioned every passer-by. But the moment I realised that, wherever there is life, it is one, though there may be a multitude of expressions of that life, I ceased to grieve. Sorrow gives the perfume of understanding. To sympathise greatly and to be in love widely, you must have sorrow, whether it comes through the death of a brother or through the sorrow of a loved one is of little importance. Do not think that this is a cruel or callous or hard way of looking at life; it is not. It is a simple way and hence a divine way."

Krishnamurti had contacted sorrow and understood its origin and ending. "I show you sorrow and the ending of sorrow."

III

After the solitary years in Ojai, California, during World War II, he returned to India in 1947-48 after an absence of nearly ten years, and since then he wandered around the world, teaching and healing the minds and hearts of the vast numbers of human beings who came to him burdened with conflict and sorrow.

The Teaching flowered in the silence of the solitary walks in the hills of the Ojai valley, California, during the years of

World War II. Krishnaji became acutely aware of the unprecedented crisis the humanity faced with 'exploding populations, dramatic advances in the field of computers and electronics, genetic engineering, micro technology and the threat to existing energy resources.' The horror and brutality of the human beings all over the world with its racial, religious and national divisions and the consequent conflicts attracted his attention. He addressed large audiences in all the countries he visited in different parts of the world. He spoke of sorrow, fear, death, love, spiritual authority—themes of vital interest to people.

The core of Krishnamurti's teaching is contained in the statement he made in 1929 when he said : "Truth is a pathless land." The best summary of his Teaching is contained in the statement written by Krishnaji himself in October 1980 :

"Man cannot come to it through any organization, through any creed, through any priest or ritual, not through any philosophic knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection. Man has built in himself images as a fence of security—religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these images dominates man's thinking, his relationships and his daily life. These images are the causes of our problems for they divide man from man. His perception of life is shaped by the concepts already established in his mind. The content of his consciousness is his entire existence. This content is common to all humanity. The individuality is the name, the form and superficial culture he acquires from tradition and environment. The uniqueness of man does not lie in the superficial but in complete freedom from the content of his consciousness, which is common to all mankind. So he is not an individual.

"Freedom is not a reaction; freedom is not choice. It is man's pretence that because he has choice, he is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity.

"Thought is time. Thought is born of experience and knowledge which are inseparable from time and the past. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so man is always a slave to the past. Thought is ever limited and so we live in constant conflict and struggle. There is no psychological evolution.

"When man becomes aware of the movement of his own thoughts, he will see the division between the thinker and the thought, the observer and the observed, the experiencer and the experienced. He will discover that this division is an illusion. Then only is there pure observation which is insight without any shadow of the past or of time. This timeless insight brings about a deep radical mutation in the mind.

"Total negation is the essence of the positive. When there is negation of all those things which are no love—desire, pleasure—then love is, with its compassion and intelligence."

IV

It is labour lost to attempt to make his utterances and statements transparent. Nevertheless, even when he was most opaque, one sensed the sparks of wisdom springing out of the ground of ignorance which he explored, glittering like golden sand scattered upon the darkness. To listen to his talks was a unique experience. It was difficult to trace out any distinct subject, any plan or purpose. Yet its seeming incoherence had a haunting grandeur about it. He spoke like a man whose eyes were fixed on strange lofty sights, invisible to the listeners. The horizon was, as it were, constantly giving way before one, and revealing another horizon behind it, and that again dissolved when one tried to study it. "The making of religions melts into the making of the earth, and that fades away into some allegory of the rising and the setting of the sun." One felt surrounded by a great cloud full of stars of various shapes and dimensions; one sought its boundary in vain. Aldous Huxley heard him speak at Gstaad in Switzerland and wrote to a friend describing the talk as "the most impressive thing I have listened to. It was like listening to a discourse of the Buddha—such power and intrinsic authority, such uncompromising refusal to allow to *homme moyen sensuel* any escape or surrogates, any gurus, saviours, fuhrers, churches. 'I show you sorrow and the ending of a sorrow'."

Krishnaji expected his audience to listen to him without their minds being clouded by prejudices, conclusions or theories learnt from scriptural texts or from someone claiming spiritual authority. He took pains to make it clear to them that he was not their guru and did not expect their acquiescence. In his talks he invited his listeners to join him, with their minds completely free from preconceived notions, in exploring with him in depth the subject chosen for enquiry. It was a joint enquiry, a journey undertaken together hand in hand. For this to succeed, it was necessary for a listener to give his total attention, with all his mind and heart, to co-operate with the speaker (as he used to call himself on such occasions) at the same level and with the same intensity. Learned people, while listening to him, tended to recall in their minds parallels between the points made by him with appropriate passages from scriptural texts. Such comparisons he regarded as totally irrelevant and as a hindrance to real listening.

V

Krishnaji elaborated his approach in the following words : "All men desire to discover for themselves, with certainty, what is the purpose of life.........To do this they must be rid of all philosophies, dogmas, creeds, religions, particular rites, because no one can discover his purpose in life with all these encumberances.......So long as there is limitation, there is sorrow and it is from sorrow that all men would escape. They are trying to find a way out of suffering, out of their entanglement in the wheel of sorrow and pain. In the attainment of perfection is Liberation to be found......Sorrow and joy, pain and pleasure, light and shade are the same thing. Only when you are absolutely undisturbed by either will true perfection abide in your heart and mind.......True creation is the outcome of harmony which is perfection, the delicate poise of reason and of life...........Have no fear of life and you will have no fear of death."

For more than fifty years, he struck the same broad note in his talks, though there were variations in idiom and imagery. Sometimes he urged his audience to join in voyaging through 'the unchartered sea of the unknown'. At others, he invited his listeners to accompany him in traversing the realm beyond thought, so that together they—the speaker and listeners—may reach the door that opens out to 'the Indescribable'.

More and more his general approach to life's situations became impersonal. He started eliminating references to personal experiences which had sometimes figured in his earlier writings and talks, such as his entering 'the kingdom of happiness', or, becoming 'one with the flame'. Over the years he developed an idiom of his own in expressing his views and a technique that is unique. Significantly he referred to the speaker (meaning himself), and in a talk he gave the impression of stepping out of Krishnamurti's personality.

VI

Krishnaji had great reverence for the Buddha. Very often one would hear him asking the Buddhist scholars during his dialogues with them as to what the Buddha had said about the particular matter under enquiry. He would want to know what the Buddha's exact words were.

In his message to Ojai Star Camp of 1929, he said : "Suppose that I had been in the world in the time when the Buddha was in India, and had realised to myself that there was a great human being who understood life, who was the beauty of life, in whom there was the whole and not the part.

Knowing all that and having a burning desire to understand him, do you think I would turn to him and then say that I had some other work to do in the world, that I wanted to stay in the shadow of religion, or that I wanted to function through a particular channel, when he himself held the whole of life ?"

The Buddha had not created any hierarchy. He had maintained that no man can be a refuge for another and that adherance to the Doctrine should be rooted in the individual's observation, reasoning and understanding. "Buddha does not liberate man, but he teaches them how to liberate themselves as he has liberated himself. Men adhere to his preaching of the truth, not because it comes from him, but because, aroused by his word, a personal knowledge of what he teaches arises in the light of their minds" (Oldenberg : Buddha). The Buddha had made it clear that he did not pretend to be a godhead; what had happened to him (enlightenment) had happened to other men before his time and could happen in the future to all who would follow his teaching. He did not give the community a spiritual leader.

It is recorded that when Ananda, seeing the approaching end of the Buddha's life, spoke to him about the nomination of a successor, the Buddha said : "I am reaching my end. After my decease, may each of you be your own island, your own refuge; have no other refuge. Acting in this way, you will set yourselves on the summit of the Immortal". Having been thus left without any spiritual authority in the form of a human being, the monks had to continue the work on their own. The attention they had paid to the Buddha had to be devoted to the Doctrine alone.

Krishnaji held identical views and acted in a similar fashion.

Addressing the Ommen Star Camp in 1931, he had said : "I don't pretend to be a god. To me, the goal of life is to be complete, therefore supremely human. There is such a thing as the Ultimate Reality which man may realize; and I, a man, a human being, have attained it. I maintain that all men can attain it, everyone who is truly seeking can realize it".

In 1973, while addressing a meeting of all the Krishnamurti Foundations, he said : "I said then (1929) that there was no path to truth and that no organisation or organised belief as religion can lead man to truth or his salvation. I said then that in all the so-called spiritual matters there is no authority, no teacher or guru, and that all following perverts the followers. You have to be your own teacher and your own disciple.

"After all these years I still maintain this essential truth. Following blindly or according to pleasure or temperament does not bring man to freedom. And without freedom there is no truth. In all these many years of talks and dialogues this has been the principal concern."

He added : "The Foundations have no authority in the matter of the teachings. The truth lies in the teachings themselves. The Foundations will see to it that these teachings are kept whole, are not distorted, are not made corrupt. The Foundations have no authority to send out propagandists or interpreters of the teachings.

The Foundations will not give rise to any sectarian spirit in their activities. The Foundations will not create any kind of place of worship around the teachings or the person. In this chaotic and disintegrating world what is of the greatest importance is how each person lives these teachings in his daily life. It is the responsibility of each human being to bring about his own transformation which does not depend on knowledge or time."

Krishnaji's constant refrain was : "Hold to the teaching; forget the teacher. The teacher is unimportant, but people deify the teacher and forget the teaching". He did not want any rituals, ceremonies, prayers to be performed for him after his death. His only concern was that the teaching should not be corrupted or distorted.

He was variously hailed—the World-Teacher, the Messiah, the seer who walked alone, the radical thinker, the last of the mystics. But he said : "I am an ordinary person." He described himself as a "nobody, just a passer-by."

ACHYUT PATWARDHAN

KRISHNAMURTI AND SELF-KNOWLEDGE

From ancient times wise men have called upon their listeners : "KNOW THYSELF", if you are earnestly seeking the end of all suffering, confusion and conflict. The Greeks also gave this precious teaching to those who sincerely wished to walk in the light of clarity and wisdom. WHO AM I ? is the profound enquiry echoing through the Hindu tradition, so much so that religion is considered synonymous with SELF-KNOWLEDGE : ATMA-JNANA. The search for the ATMAN led men to the pursuit of that quintessence "which the sword cannot pierce nor fire burn; which the waters cannot drown nor the wind dry." The ATMAN they said is inconceivable by the mind, he is omnipresent and timeless. The Buddha asks his listeners to discover what is the 'not-self' so that they may come to the core of Reality, by negating whatever is the not-self.

This search has led man to forest and jungle, to desert and cave, only to fiind that it is not in these austere places. Krishnaji has offered a more straight forward course of action. It seems simple till we discover how we have estranged ourselves from our own inner being. All he wants us to do is to observe the observer. He points out that there is no thinker apart from thought. Thus we are invited to observe how we actually live day by day. How we talk to our superiors and how we behave with those whom we regard as our inferiors, our servants etc. It is interesting to observe how our behaviour is coloured by our likes and dislikes. He calls upon us to watch our intimate relationships with wife or husband, son or brother or what you will. The SELF is the every day pattern of behaviour if we only observe the ways of thought and desire. This is indeed a strenuous exercise to thus watch oneself in ones unguarded moments. However it is infinitely rewarding. Generally we are dissatisfied with ourselves; we are all the time seeking to be "different"—more this and that, less lazy less talkative less greedy. But we do not find it easy to observe *how* we eat, or *how* we waste our time in meaningless chitter chatter. India has become a land polluted because we do not respect our environment. We lack consideration for others in small things and big.

Krishnaji has another interesting insight to offer us which is extremely relevant to this pursuit of self-knowing. He says that from childhood onwards we have an IMAGE of ourselves. Our parents and those entrusted with our bringing up help to strengthen this image, from childhood onwards. This process is carried on through out our lives. We are striving for nearest approximation to our self-image. Like Dr. Jekyll and Mr. Hyde our self-image has many hidden facets. There is also our public image which we try to live up to. We also make images of others. All unknowingly we try to build relationships in this condition; one image seeks to be related to another image. We hardly take the trouble to know any one as we are not aware that we do not really know ourselves. Images react to images. Images are static as they are based on past experience. Whereas life is dynamic. This is the cause of tension and friction between man and man, in society and between nations. Humanity is fragmented by tensions and prejudices because we are the prisoners of our past. Lack of self-knowing makes for unending conflicts and confusion in our personal and social life. Getting to know oneself is like looking in a mirror. The mirror does not lie. It shows one's face as it is. Similarly in the mirror of the mind, if one is willing to observe with total attention, one sees one's thoughts and reactions to persons, to incidents, to memories and to ideas......as they arise. One can witness the bio-psychic urges, desires cravings aversions, motives and the compulsions of habit nature. All these sum up to become "the me". If we take the trouble to note all that we can observe, we shall also see the gap between what we actually are and what we are desperately trying to become.

Observing one's actual behaviour, outward as well as psychological, we come upon the discovery that we are heavily conditioned, by our past background, family influences, economic pressures, our regional bias and the influence of language culture and social environment. One is programmed like a computer. One's choices and opinions are the end products of these conditioning factors. One can see for oneself how self-centred activity creates isolation, aggressive bahaviour and alienation. One can thus come upon the discovery of the roots of our social problems. In the manner in which we identify ourselves with our opinions, beliefs, possessions and national loyalties we help to weave the tapestry of a social situation.

By observing the ways of our thought processes and the patterns of our desires, and by observing others with whom we come into close relationships, we are enabled to see the tremendous pressure of the PAST on the PRESENT and how memory creates the FUTURE by projecting the past on the face of the present. We can realise the profound significance of Krishnamurti's statement : The individual problem is the world problem.

As Krishnamurti explains it, Self-knowledge is not a matter of learning and memorising. It is not an exercise of memory. It is rather a process based upon total attention to the NOW. How to observe the "what is" without the shadow of the Past is the secret of Listening Seeing and Learning. This is a most significant part of Krishnamurti's teaching. If we could only give full attention to the present, the secret of learning reveals itself through listening and seeing.

Krishnamurti exhorts us to turn to Nature. Urban life has divorced Man from Nature. Sun-rise and sun-set, the changing faces of the sky by day and night, the cycle of the seasons, observing trees flowers and birds, the phases of the moon by night...he who would know himself must learn to read the book of Nature with the innocence of a little child. Only when we are able to observe the rich diversity of Nature can one awaken to choiceless attention. Happy is the man who can see the world around him with such a passive observation.

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LOVE

Love is not sensation. Sensations give birth to thought through words and symbols. Sensations and thought replace love; they become the substitute for love. Sensations are of the mind, as sexual appetites are. The mind breeds the appetite, the passion, through remembrance, from which it derives gratifying sensations........

Love is not of the mind; but when the mind takes over there is sensation, which it then calls love. It is this love of the mind that can be thought about, .that can be clothed and identified. The mind can recall or anticipate pleasurable sensations, and this process is appetite, no matter at what level it is placed. Within the field of the mind, love cannot be. Mind is the area of fear and calculation, envy and domination, comparison and denial, and so love is not. Jealousy, like pride, is of the mind; but it is not love. Love and the processes of the mind cannot be bridged over, cannot be made one. When sensations predominate, there is no space for love; so the things of the mind fill the heart. Thus love becomes the unknown, to be pursued and worshiped.

Commentaries on Living, Series I

INQUIRY INTO INSIGHT

You are asking this question—Why is it that I have no deep insight ?—out of a desire to be successful. Can this same question, now, be asked without envy, without giving any emphasis to the 'I' ?

Can there be any inquiry at all as long as the mind is tethered to a motive ? As long as thought is centred in envy, in conceit, in the desire to be successful, can it wander far and freely ? Really to inquire, must not the centre cease ?

You want to *possess* that capacity, so you will set about disciplining yourself in order to acquire it. You the would-be possessor, are still important, not the capacity itself. This capacity arises only when the mind has no motive of any kind.

Commentaries on Living, Series III

THE THEOSOPHICAL WORLD VIEW

The Theosophical Society while reserving for each member full freedom to interpret those teachings known as Theosophy, is dedicated to preserving and realizing the ageless wisdom, which embodies both a world view and a vision of human self transformation.

This tradition is founded upon certain fundamental propositions :

1. The universe and all that exists within it are one interrelated and interdependent whole.

2. Every existent being.......from atom to galaxy..... is rooted in the same universal, life creating Reality. This Reality is all pervasive, but it can never be summed up in its parts, since it transcends all its expressions. It reveals itself in the purposeful, ordered, and meaningful processes of nature as well as in the deepest recesses of the mind and spirit.

3. Recognition of the unique value of every living being expresses itself in reverence for life, compassion for all, sympathy with the needs of all individuals to find truth for themselves, and respect for all religious traditions. The ways in which these ideals become realities in individual lives are both the privileged choice and the responsible act of every human being.

Central to the concerns of Theosophy is the desire to promote understanding and brotherhood among people of all races, nationalities, philosophies, and religions. Therefore, all people, whatever their race, creed, sex, caste, or colour, are invited to participate equally in the life and work of the Society. The Theosophical Society imposes no dogmas, but points toward the source of unity beyond all differences. Devotion to truth, love for all living beings, and commitment to a life of active altruism are the marks of the true Theosophist.

WHAT IS THEOSOPHY ?

When people are presented with Theosophy for the first time, they are at first apt to think that it is some new kind of religion dealing in a different way with the same old questions. It requires generally a great deal of study in Theosophy before one realizes that it is not so much a religion, an exposition of a life beyond the grave, as a consideration of all life. Religions usually tell us of a future life, and most forms of thought we find existing today deal, in a certain measure, with the destinies of mankind in a life to come, but hardly touch the problems of life as they confront us every day.

When once we understand Theosophy, we not only have answers to certain questions that humanity has been asking for ages, but we find a new consideration of life which is the necessary corollary from a few simple premises. They are : that Man is an immortal soul, that his life in the evolutionary process is to unfold divine attributes dormant in him, that this unfoldment is the result of experiences he gains, and that it is to give him the experiences he needs that Nature exists in all her complexity and beauty.

C. Jinarajadasa

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The Three Great Truths

There are Three Truths which are absolute, and cannot be lost, but yet may remain silent for lack of speech :

> The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.
>
> The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard, or seen or smelt, but is perceived by the man who desires perception.
>
> Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These Truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.

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